THE WESTERN LUMINARY.

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THE FIELD OF SORROW

The following extract from Bell's Observations on Italy, describes a spot and a scene near Lyons in France:—

"Near these gardens, and hard by the river side, there is a green meadow, a place rendered memorable by circumstances of deep and touching interest. On this spot were massacred some of the wretched victims of the Revolution. The people of Lyons, with a just sensibility, have named it 'the Field of Sorrow,' '*Champ de la douleur.*' "A body of the citizens were carried forth to this place, conducted by the gendarmeria. In crossing the bridge they were counted over, and being found to exceed the allotted number by two persons, the commanding officer, Vallot, was informed of the circumstance, and was asked, 'whether the two should be saved? and in such case, which two?' He replied, 'what matters it? who cares for two, more or less! if they go to-day, they do not go to-morrow.' They proceeded, therefore, and two hundred and ten men, accompanied by these two ill fated beings, whom accident had involved in the massacre, were conducted to death. Their hands were tied behind them, and they were bound to a cable, passed from tree to tree, along a range of tall willows; the soldiers were drawn up in an opposite line, with two pieces of artillery. At the appointed signal, their limbs flew in every direction Those whose arms were shot away, fell from the cable, and rose and fled, pursued by the cavalry, who cut them down. Those who were wounded, but yet not released from the cable, cried out to their butchers to finish their work; and they did so without delay with the bayonet and sabre. Their number was such as to render the work of butchery long and fatiguing: many were left breathing and palpitating in the agonies of death, and next morning many, still alive, were buried with the dead. by those who came out to pillage, and who threw lime upon them, still quick and alive." Such is the narrative of a Frechman. Alas! the French have many, very many such massacres to relate; blood, which ages of peace and penitence will not wash away. We saw the spot where the trees had stood. They are now cut down, and replaced by monumental stones to the memory of those who perished."

From the New-York Observer.

THE LORD'S TREASURY.

Messrs. Editors,—I know a worthy elderly gentleman, who is regulated in his charities by a rule laid down by St. Paul in 1 Cor. xvi. 2. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come" This gentleman has a draw which he calls the *Lord's Treasury*; into which he throws a sum of money every Sabbath morning, a sum greater or smaller, according as he has been prospered during the week. Pursuing this method, this gentleman has always something ready for the objects of charity when presented It sometimes happens that he is obliged to borrow a small sum from this treasury for the purpose of making change; but whenever this occurs, he leaves a slip of paper in its place, specifying the sum taken, which is soon repaid

I know of an agent of a benevolent Society, who called a while since on this gentleman for his assistance. Says the gentleman to the Agent, "I hardly know whether I have any thing for you or not: I will go and see." On examining the treasury, he found about ten dollars, (I think.) of which he gave the Agent one half, saying that he expected another charitable call in two or three days, and must reserve a part of the money for that object. as it was a very worthy one, and the treasury would not, in the ordinary course of providence, be again sufficiently replenished by the time it was to be presented.

Had every man in prosperous circumstances, such a draw or treasury for the Lord's purposes, how much might be saved in the course of the year, without being felt How much might be saved to buy wood for the suffering poor in winter; how much to educate the children of the poor, or to clothe and prepare them for the Sabbath School; how much might be saved to supply the destitute with a preached Gospel, or to give them the Bible. One quarter of a dollar thus saved every week, might cause a *New Testament* to be printed and sent to some one of the thousands or hundreds of thousands on this Continent, who are now without this sacred treasure.

In one year *fifty-two poor families* might thus be supplied with the New Testament by a single individual and he be none the poorer for having kept a Treasury for the Lord.

INTERESTING BIBLE ANECDOTE.

At a late anniversary of the Bible Society in South Carolina, a man was present who had been in the habit of intemperance for many years He had wasted a fortune; and his amiable family were now sharing with him the poverty, the disgrace, the domestic disquietude, which the slave to the chief of all vice, if he be the master of a family, can never suffer alone, but into which he drags also the excellent partner of his better days, and their innocent offspring. In the evening, a director of the society saw this man in a state of intoxication, and presented him a Bible. He returned a drunken man's thanks, confessed that he had no such book at home, and promised to keep it for himself and family to read. Unable to reach his house, he slept by the road side, and in the night awoke, finding his Bible in one pocket, and a bottle of brandy in the other. He said to himself, "it will not do to carry both home together, and I do not know which to throw away. I have now come to the crisis, and this is the turning point of my life. The one I keep decides my character. I believe, as I am alive, that the good and bad spirit have met this night to draw lots for me; but I have the casting lot still. If I throw away the Bible, I shall die a drunkard, and the Devil has me. If I throw away my bottle, I give the lot to God Almighty, and I shall die a good man. He paused for reflection, and allowed the convictions of duty to contend against habit and inclination. The conflict was a terrible one. Often he resolved to throw away his bottle and reform his life, and the tears flowed plentifully when he contrasted what he had been with what he then was. Often did he even raise his hand to throw away from him the Bible, drink his life out, and let the Devil take him. At last conscience prevailed; and taking a hearty draught from the bottle, he dashed it against a tree.

He reached home at the dawn of day, called his family together, told them what he had done, and what he was resolved to do. The morning was spent in reading his new book with the family, and late on the very same morning they all kneeled round the domestic altar, to offer to heaven their first united petition. The trembling voice and broken expressions of the father, unaccustomed to pray; the half surpressed emotions of his beloved children, too deeply felt to be silently held in their bosoms; and the loud weeping of his broken hearted companion, overcome with joy and gratitude at the unexpected scene, made an impression on that family which will not be forgotten in eternity. This man now possesses the confidence of the neighbourhood, is exemplary in his morals, is an humble and active christian, the Lord is crowning his temporal affairs with prosperity, and a family lately wretched are now truly happy.—We say to all drunkards, "go, and do thou likewise."—*Charleston Obs.*

From the New York Observer.

How to receive a beggar.—Every inhabitant of this city is often accosted by individuals, (many of whom bear in their countenances decisive marks of intemperance and vice.) for a *few cents*; and every good man fears to comply with their request—since it is often only to give them the means of "adding drunkenness to thirst."

A little beggar called the other day at my dwelling, for something which we had not; and the expedient suggested itself to Mrs. ———, to give him *a shilling's worth of Tracts*, and tell him to sell them. He took them cheerfully, and has since called again for more; saying that those he had received were all sold, and that the little boys to whom he had sold some of them, were *bringing their cents to him to get others.* To give Tracts to a beggar spares you the pain of absolutely "turning him away empty," puts him in the way of doing some good, and is at least "casting your bread upon the waters," which, if done with prayer for the divine blessing, may be "found after many days." J

From the Pastor's Sketch-Book.

A MONSTER OF WICKEDNESS RECLAIMED.

Among eight or nine instances of decided conversion in this village, there was one of a woman, who at the time was remarkable, not for the neatness of her cottage, though it stood in a sweet little garden of mingled vegetables and flowers, nor for the cleanliness of her children, though their ruddy faces and robust forms would have been doubly interesting had they but enjoyed the unwearied attentions of a diligent mother.

A wish to get rid of her younger children on the Sabbath, induced her to send them to the Sabbath School. After some little time, she herself looked in to see what was done at the evening service. I am unable to recollect the words which were explained and enforced. They were, however, directed by the wise and gracious Saviour to her heart. They opened to her view, scenes both of the past and of the future, altogether new and affecting. Sin, and ignorance, and guilt, filled her soul with fear of that terror of the Lord, which she felt she had merited. This was succeeded by an earnest desire for salvation, and a diligent and most anxious attendance upon the means of grace. Under these means she found the true consolation, and I may say, in few words, became a decided Christian, a member of the neighboring church, and a very different wife and mother from what she had hitherto been.

But while these things were going on, her profligate husband, as if under the influence of the Prince of darkness, seemed to hate her for the change; and though in every respect she was become a better wife and mother, yet not all the improvement which her change of heart had made in their circumstances, formed, in his view, any extenuation of the crime of becoming a Puritan. He therefore perpetually oppressed and tried her—refused to give her his wages to keep the family, and compelled her by her own industry and diligence in washing, and by other means, to find support for herself and children. Meanwhile he consumed his earnings with a company of the most worthless and drunken associates, who aggravated him almost to madness against his unfortunate wife. All this she bore with the spirit of a true Christian. She reviled not, she suffered, she entreated; she only begged for peace and kind treatment, and professed her willingness to do every thing for him he could wish.

But he grew at length to a pitch of rage, that seemed indeed more like the malice of Satan, than any thing characteristic of merely human depravity. Many a time she trembled under his uplifted arm, and with her screaming children entreated his pity and his forgiveness, as if she had injured him. Thus things went on for some time, till it appeared that no threats could deter her from serving God, and that she might more easily be made a martyr than an apostate.

At length one night, when she had supposed he was more than usually calm, because he had eaten his supper in sullen silence, when her maternal solicitude had watched all her children quietly reposing, and when she had with anxious affection rendered him every attention in her power, he proceeded to the bed-room before her. As soon as she followed he made fast the door, and sitting down for a few minutes in silence, at length said—"You are very calm and quiet,—if you knew what I am going to do, you would not be so." "What do you mean?" said the trembling wife; "I don't understand what you mean." "Why, I say, I mean to murder you this very night, —so you need not be so composed."

The conflict of feeling in that dreadful crisis, when, almost fainting, she saw the resolute man armed with the instrument of death, and wrought up, by the sullenness of many previous hours, for the awful act, cannot be depicted. The agony of the moment, the gush of feeling, the mother amidst her babes, about to be murdered by the hand of the man she had faithfully served!

For some moments fear choked utterance, but at length her religion gave her strength and wisdom more than natural. She reasoned, entreated to know at least in what she had offended; if her piety had made her a worse wife, if he was less comfortable if their circumstances were poorer? No, he could not say they were; he could not say she had done wrong—he could not charge her with offending him, but he hated her religion, and he was determined to murder her! She found him resolute, yet he did not move. Her arguments were apparently abortive, yet he did not proceed. This gave her a sense of advantage over the guilty murderer, and the God of her life gave her presence of mind in the awful extremity. "Well," said she, "I suppose you will let me go out of the room for a moment." To this he assented with some dreadful imprecations, well knowing that he had secured the outer door of the cottage, by putting the key in his pocket.

She accordingly left the room, and crept with silent haste to the back door, which most providentially for her, had been overlooked. She cautiously opened it, unwilling to disturb the delaying hand, but as she crossed the threshhold she heard, or thought she heard, the step of the infuriated man advancing, as she supposed, to the pursuit. In that moment, O how near did she feel to death's cold and bloody embrace. Yet she felt not through fear, but ran or rather flew, through the garden, and then threw herself over the fencing and fled for refuge to a neighbor's house.

The unhappy man pursued her not beyond the garden, but closed the door, disappointed of his innocent victim, and frustrated in his purpose. It would be unnecessary to detail all the circumstances that followed. I am borne onward to the issue. The persecuted woman found a kind asylum in a friend's house. The man remained in the solitude of his dwelling—a prey to his own reflections, and to the avenging vicegerent of the Almighty. He suffered dreadful terrors in reflecting on the crime he had attempted against so kind and so good a wife; her very goodness proved his deepest shame and guilt.

A few days in this state of mind made him sigh, not only for the services of his diligent partner, but for her presence as indispensable to his peace. He made application, and entreaties, and promises. After the exercise of prudent counsel, and every precaution that the circumstances allowed, she returned, and truly found the lion turned into the lamb. Before she again went home, he promised not only to abstain from injuring her, but to show her every kindness, and to attend with her at that place of worship, for her attachment to which he had conceived so bitter an enmity against her. This he has not only done, but evinced a change so wonderful in his whole character, that none can forbear their admiration. He has turned from the profligates in whose company he spent his leisure and his money:—from being foremost in vice and drunkenness on the Sabbath, he has become foremost in attention to Sabbath order, lets his wife partake of his earnings, has recovered himself from the burden of debts he had contracted by his vices, and has found means to spare help to the poor and sick among his neighbours. I am unwilling to say more at present. Such is the change we have witnessed, and we have reason to hope it will be permanent.

Let us behold here the subduing and conquering influence of genuine piety! And let every reader exult in the transformation which Divine Power, and that alone, can effect.

FAMILY WORSHIP.

A Sermon by Rev. Dr. Matthews, of New-York, in the last number of the National Preacher, on the duty of Family worship, closes as follows:

"And now let me for a moment entreat the young, who are yet under a parent's roof, where the family prayer is heard in its season, to reflect on the mercies that surround them, and the claims which lie upon them. Let no hour, no employment of your lives, be accounted more precious than when you bend at the family altar. Come to it cheerfully and solemnly. Let no temptation of evening or morning make your place empty, when the holy offering is to be made. Be you there to add your coal to the flame, and have your share in the incense which goes up before God. Let the prayers of your parents, put up for you, be embalmed in your memory. They will be a cordial to your spirit, in the sad day when you shall turn away from their fresh grave, and think what a father and mother you have buried. And they will be a treasure and a defence to you through life; for, answered they will be, when God shall see most fit. Oh! of all the patrimonies that we should most desire, to make us happy here and hereafter—honored among men and beloved in heaven; it is the ardent and frequent prayer of a sainted father or mother, who, in childhood and youth, has lead us to Heaven's mercy-seat, and there implored for us, and with us, Heaven's favor as our portion.

Parents and heads of families, let me entreat you not only to perform this duty, but also to consider how you perform it. Let it be done in such a way, and with such a spirit, as will show, that you value it.—When you undertake it, let your worldly cares and concerns be so adjusted, your dwelling be so silent and peaceful, that but one sound shall be heard in it—the *sound of true devotion.* Let there be no temptations left to distract yourself, or others:—show by your earnestness and devotedness, that your heart is in your work—that you feel yourself and your family to be before God, waiting for his hearing and his blessing. And when your worship is thus presented, see that your conduct throughout the day corresponds with it. Beware that no unholy deed or word should destroy the heavenly influence which your devotion may have spread around you; and thus make your very duties rather a stumbling block and a reproach to religion, than its aid and ornament.

Is there before me the head of a family who is yet young? let me entreat him to begin this duty now. The longer you defer it, the more

are you in danger of never beginning; for the more will difficulties multiply. Or is there before me the head of a family, who is in mature years, or old age, and whose house is not yet a house of prayer? let me say affectionately to such, you have not a moment to lose. *Begin this night.* Should your first attempt be no more than reading a portion of God's word, and bowing wth your family merely to ask God's protection till the morning! *begin this night.* For to-morrow and to-morrow's night are not yours. To morrow's dawn may find you in eternity, or on eternity's dread brink!

ETERNAL PAIN.

The following bold and impressive paragraph is, we believe, from Massillon:—My God, one night passed in a burning fever, or in struggling among the waves of the sea, between life and death, appears of an immense length? It seems to the sufferer, as if the sun had forgot its course, and as if all the laws of nature itself were subverted. What then will be the state of those miserable victims to divine displeasure, who, after they shall have passed through the ages which we have been describing, will be obliged to make this overwhelming reflection, all this is but an atom of our misery! What will their despair be, when they shall be forced to say to themselves, again we must revolve through those enormous periods; again we must suffer the privation of celestial happiness; devouring flames again; cruel remorse again; crimes and blasphemies over and over again; *for ever, for ever!* Ah! how severe is this word, even in this life! How great is a misfortune, when it is incapable of relief! How insupportable, when we are obliged to add *for ever* to it? These irons for ever! These chains for ever! This prison for ever! This universal contempt for ever! Poor mortals, how short sighted are you, to call sorrows eternal, which end with your lives! What, this life; this life, which passeth with the rapidity of a *weaver's shuttle!* This life, which vanisheth *like a sleep;* is this what you call for ever? Ah, absorbing periods of eternity, accumulated myriads of ages; these, if I may be allowed to speak so, these will be the *for ever* of the damned!

GEN. ASSEMBLY OF THE PRESBYTERIAN CHURCH.

The General Assembly represents all the Presbyteries united under the same form of government in this country. Formerly, the ratio was one representative for every six ministers. But it was found that in a few years this made the Assembly too large; and the Presbyteries determined to raise the ratio from *six* to *nine*. The effect of this measure, in the rapid increase of the church, was scarcely perceived, and the General Assembly proposed, last year, to their constituents, to raise the ratio from *nine* to *twelve*. A majority of the Presbyteries adopted this measure, and chap. xii. section 2d of the Constitution of the church was amended accordingly.

It is very doubtful whether this amendment will produce the desired effect. And if it should, it will only be for a season. At present there are 86 Presbyteries connected with the General Assembly. Each one of these is of course entitled to two representatives, i. e. to one Clergyman and one Elder. This would send 172 members to the General Assembly. Bnt of these 86 Presbyteries, 34 are entitled to two additional representatives each, making 68 members. And of these 34, seven are entitled to two representatives more, making 14 additional members. So that at present, if every Presbytery were fully represented the General Assembly of the Presbyterian Church would consist of 254 members, besides the representatives of the other denominations, to the number of 12 who have a right to sit in that body. An Assembly thus numerous is too large for the purposes either of calm deliberation or the despatch of business. Besides, when it is considered that all the benefits of this annual council of the church might perhaps be obtained by sending fewer representatives. it deserves serious inquiry whether the churches ought to be at the expense of an assembly so large.—*Lit. and Evang. Mag.*

REVIVALS.

ST. LAWRENCE CO. N. Y.

Extract of a letter to the Editors of the Recorder & Telegraph, dated at Norfolk. N. Y. Feb. 24, 1827.

The Lord is doing great things in this region, as you have doubtless heard. I was present at the meeting of the St Lawrence Consociation, at Parishville, on the 7th and 8th inst. The narrative of the state of religion was by far the most interesing I ever heard. Twelve societies were reported, all of which have been visited more or less with the gracious influences of the Holy Spirit during the year past. In some the work was just commencing; and in nearly all, it was still as favourable as at any time previous. The estimate that was made of hopeful conversions within the year past was about 875, and probably more than 300 of these since the first of October last. In Parishville, were estimated about 100; in East Stockholm, 120; in Pottsdam, 300; in Madrid, Massena, and several other places from 50 to 100. Truly we may say, 'What hath God wrought?' Since that time, I have heard from most of these places, and the good work is still going on. Besides these, there are several other places from which we have had no official returns, but where the revival is extending.

The means most used and blessed appear to be the faithful exhibition of divine truth, particularly the lost state of man, his immediate danger, and the absolute necessity of unconditional submission into the hands of God; but especially fervent and earnest prayer for sinners appears to have been heard Conversions have been most frequently very quick, and convictions distressingly pungent. Instances have been frequent where sinners have been struck under conviction in a meeting, and have not left the house until they have obtained relief.

CAMBRIDGE, Mass.

A very interesting work has commenced within a few weeks at Cambridge It is mostly confined to the village of Cambridge-port. This revival owes its origin principally, under Providence, to the exertions of a few individuals connected with the Hanover-street Church. In that village there is a Unitarian, a Universalist, and a Baptist society, but no orthodox Congregationalist. The Baptists, in the true spirit of liberality, have opened their church to Dr. Beecher for weekly lectures, which are fully attended, not only by that denomination, but by the members of the other societies in the neighborhood. An inquiry meeting has been held weekly in a private house in the vicinity, for several weeks A goodly number are already hoping in the Lord. The Baptists have also caught the spirit, and both are now harmoniously engaged in the great and glorious work of winning souls to Christ. Probably not less than fifty have become the subjects of a hopeful change, or are anxiously inquiring the way to heaven—and we hope the work has but just begun. Several individuals in the immediate vicinity of the University are subjects of the work.—*Repository & Observer.*

RICHMOND, Va.

The Evangelical Inquirer, for March, contains the following brief notice of the good work in Richmond:—

"The delightful season, with which this city has been visited, continues. The number of those, that in several churches and congregations have made a profession, amounts to between four and five hundred. A more circumstantial account can be better given at some future period.

"A very considerable stir is also enjoyed in several other parts of our Commonwealth. In Norfolk, and in the county of Hanover in the neighbourhood of Winn's meeting-house, great concern, we understand, is manifested, and numbers have joined themselves to the Lord."

SANDWICH ISLANDS.

Extract of a letter from Mrs. Bingham to her sister in Hartford, Conn.

"Lahaina, Maui, Sept. 14, 1826.

"A number of native converts are about to be admitted to the communion of the church, in this place, among whom is the young princess Nahienaena.

"Our situation the past year has been in many respects a peculiarly interesting one; mercies have been multiplied and trials have also abounded. The most violent and bitter opposition has raged, yea, and continues to go higher and higher. A blessed work we do think we see. Many have conferred among themselves; saying, "what shall we do;" and have been most assiduous, "that it spread no farther among the people." But God is carrying it on, and thus far, in his great mercy, has strengthened his servants to speak the things which they have seen and heard."

SABBATH SCHOOL MISSIONARIES.

A letter to the Editor from a gentleman in Massachusetts, states, that probably *ten Sunday School Missionaries* will be employed in that state the coming season. This seems like an intention to do something to the purpose. Let the united forces of Sunday School teachers be exerted to extend this cause, and soon it will encompass the earth.—*S. S. Vie.*

A BROAD BLOW

A friend of ours, some days since called at the house of an intelligent Deist, who has long been known as a determined and envenomed opposer of the Christian Religion, and found him reading Dr Channing's Discourse, recently preached at a Dedication in the City of New York. The conversation soon turned upon the merits of the Sermon, and the distinguished ability of its author, when our friend inquired of the gentleman how he liked the production. "I like it much," said he, with particular animation. "It strikes a *broad blow* at the Christian system, and will prove a decisive triumph for the *Religion of Nature.* Dr. Channing differs from me in very few points, and I am satisfied that within five years he will preach the doctrine which I believe."

Columbian Star.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
APRIL 18, 1827.

COLONIZATION SOCIETIES.

A Society, auxiliary to the American Colonization Society, was organized in this town on the 28th ult. We are informed that subscriptions to the amount of nearly one hundred dollars have already been obtained An auxiliary to the Parent Society has recently been organized in Woodford County. We are gratified to find that, in this State, there appears to be a growing interest in favor of the plans and objects of the American Colonization Society. We hope the friends of humanity in other counties, will speedily follow the example that has been set them in Fayette and Woodford.

FEMALE BIBLE SOCIETY OF LEXINGTON.

This Society held its Anniversary Meeting in the Episcopal Church, on the evening of the 10th inst. The audience was large and respectable; and the meeting was interesting in a high degree, to the friends of the Bible Cause. It appeared from the report of the Board of Managers, that as heretofore, they had visited all the families in town, for the purpose of ascertaining who were destitute of the Bible, and procuring new subscribers to their Society. Forty new subscribers were obtained during the past year; and nine familes were found without the Scriptures in their houses. The managers of this Society have set an example worthy of imitation by the benevolent females of our country.

RESOLUTIONS AGAINST DUELLING.

At a public meeting of the different denominations of professing Christians, in the city of Pittsburgh and its vicinity, convened for the purpose of taking into consideration the pernicious practice of *Duelling*, in our beloved country; and sanctioned by the example of some of our legislators, and men in office, to the manifest injury of the best interests of the community; the following Preamble and Resolutions were unanimously adopted, viz:

We, who are citizens of this Commonwealth and professing Christians, are fully convinced, from the united testimony of *reason* and *Divine Revelation*, that every man is accountable to God for all his actions—that the revealed will of God is the great law by which all men should be directed and governed—that this law has expressly forbidden the crime of Duelling--that no government can long exist, where, in violation of this law, the principles of religion and public virtue are neglected and trampled upon, by those, who, from their office and station, take the lead in forming the morals and manners of the nation—that nations are punished for the sins of their rulers when they do not oppose those sins, by the lawful and proper means which God has put into their power—that the practice of Duelling, which continues to *afflict* and *disgrace* our happy republic, is a species of *murder* and *suicide* of the most aggravated kind, alike an outrage upon the laws of God, the principles of true honour, and civilized life, originating among the barbarous and ferocious hordes of the middle ages, and continued by men who indulge the same cruel and vindictive passions, or cowardly submit to their destructive influence—that it, under every circumstance, is illegal, immoral, irrational, and impious—that every duellist not only breaks the bonds which unite him to his fellow men; becomes a murderer, and risks the loss of his own life; but places the fearful stake of his eternal happiness upon the precarious issue of a duel, and thus braves all the horrors of the *second death*—and that, therefore, it is the solemn duty of our National Government to interpose its authority, and, by efficient penal statutes, prevent the perpetration of this crime; or punish the offenders with entire disfranchisement, and so wipe away the disgrace from our national character—and also, that every Christian in the nation should, in some public manner, bear his testimony against this alarming evil, and so bring the force of public sentiment to aid the laws in putting it down.

Deeply impressed with these sentiments; and desirous of promoting peace and good will among our fellow citizens; and assist in banishing from our country a practice so offensive to God, and injurious to man; in itself so savage; and in its consequences so fatal; we have cordially united in passing the following Resolutions, and pledged ourselves to each other, and the Christian public, that we will adhere to them.

1st. *Resolved*, That we do most solemnly consider the practice of Duelling a direct violation of the sixth commandment; and every Duellist a *wilful and deliberate murderer*; actuated by the most malignant and revengeful passions.

2nd. *Resolved*, That we deeply deplore the frequency of this crime in these United States, and also in seeing our public journals so often disgraced with the details of challenges given and received by members of Congress, public officers, and men whose example is calculated to mislead and ruin the youth of our country.

3rd. *Resolved*, That we will consider such men as disqualified for, and unworthy of any public office; and that, as Christians, we neither *can* nor *will* give them our support, or suffrage.

4th. *Resolved*, That it be earnestly recommended to all our Christian brethren, of every denomination, throughout these United States, to unite in testifying against, and opposing a practice which has already done so much mischief among us; and which, if suffered to continue, will bring sorrow and wretchedness into many families, sin upon the nation, and the judgments of God upon our country.

5th. *Resolved*, That all good citizens be requested to unite in petitioning our National Legislature, to enact such laws against Duelling as to them shall appear the most effectual, to arrest its progress, and entirely banish it from the nation

6th. *Resolved*, That all editors of public papers, friendly to religion and good order, be requested to renew and continue the great moral force of the press against this barbarous and murderous practice, until it shall be stamped with its own proper infamy, and those who shall be guilty of this crime be considered and treated as the basest of murderers.

7th. *Resolved*, That those men, who have had the true courage to treat challenges with merited contempt, deserve the approbation of their fellow citizens.

8th. *Resolved*, That the editors of papers, opposed to Duelling, be requested to publish these Resolutions

Pittsburgh Recorder.

From the National Banner.

How dreadful is duelling! How awful in its consequences! Two of God's rational, accountable and immortal creatures, quarrel about a mere trifle, and one sends the other a challenge to engage in mortal combat. It is accepted. In the face of the laws of their country, and in defiance of the laws of God, which denounce such a deed as abominable, they go forth to the *field of honor*—shameful perversion of terms. The word is given, and these two men, who had formerly been on intimate terms of friendship, take aim with the horrible design of shooting each other through the heart.—One falls—lost to his friends, to his country and to the world—cut off in the flower of his age, in the bloom of manhood, when he had the pleasing prospect before him of spending many happy days in the bosom of his family. He is hurried, "unanointed, unaneal ed," before the bar of the Almighty, whilst in the very act of disobeying his sacred laws. Oh world! world! world! how are thy children deluded by notions of honor, and led astray by the opinions of a few, who assume to themselves the right and privilege, of directing human conduct! By what horrid and hellish maxims are they guided in their actions! Where the king of the infernal regions, "who was a murderer from the beginning," to visit the upper world, and institute a rule for the regulation of human society suited to his own purposes, he could not dictate one more diabolical in its tendency, or more worthy of himself than that bloody code, falsely called the *laws of honor*, which has brought about a late sad event. Has this *code of honor* ever been productive of a single good effect? Has it not rather produced the most melancholy results! Do not duels usually result from the most trifling causes! One man without any intention offends another, and before he is well aware that he has given offence, he is summoned to the field, and his soul is hurried to witness the realities of an awful eternity.—Honorable action indeed! and honorable must be be who has committed it! "My soul enter not thou into his secrets," and desire not to be partaker of such honor! How can he who survives hold out with self satisfaction, that right hand which, for a trifling provocation, has shed the blood of him whom he once called friend? How can his guilty soul bear, even in thought to glance at that bright world beyond the grave, from which he is excluded—or to reflect upon that solemn account which like the spirit he has hurried thither, he must shortly render at the solemn tribunal of the offended majesty of heaven? VERITAS.

Duelling at Washington—From late occurrences (says the Augusta Constitutionalist) we begin to think, that a Member of Congress occupies a situation with regard to personal safety almost as desperate as that of the Dey of Algiers

If we go on at this rate the Federal City, in a few more years, instead of being the resort of Statesmen, Politicians and Patriots, assembled to devote their time and services to the good of their constituents, will become the *rendezvous* of Pistol Mechanists and Sprigs of the Fancy.—*Oh tempora! Oh mores!*

From the N Y Spectator, March 26.

MELANCHOLY STEAM BOAT DISASTER.

We had barely time on Saturday to announce in a postscript, in the briefest possible terms, the melancholy disaster which occured on board the steam boat Oliver Ellsworth, on Thursday evening, nor could we even then give all the particulars *which were* communicated to us by the passengers. As we before stated, the accident happened at sea, about seven miles this side of Saybrook, between half past 7 and 8 o'clock. It was dark, and a fresh gale ahead caused the boat to labor.—Most of the passengers were fortunately below, and some of them had retired to their births. The report of the explosion was tremendous—louder than the heaviest cannon Dr. Spring was standing in the centre of the gentlemen's main cabin, and Mr. Lockwood had stepped to the baggage house upon deck, to get their cloaks for himself and Dr. S. to walk upon deck. Unfortunately he was passing the boiler at the instant of the explosion. At the moment the sound was heard, a number of the passengers rushed to the door of the cabin, to go upon deck, and in opening it received a volume of the hot smoke and steam, by which all upon the stairs were more or less scalded, and the Messrs. Goodwins, as mentioned on Saturday, and the passenger from South Hadley, name unknown, were seriously, though, it is hoped, not fatally injured. As the steam rushed into the cabin, it extinguished the lights, and an appalling scene ensued, which was aggravated by the palpable darkness in which they were enveloped. All were nearly suffocated, and would have been, had not Mr. Porter, one of the passengers, bethought himself to dash out the cabin windows. At the same instant, also, Capt. Havens, who was upon deck, knocked in the sky-lights. The forward progress of the boat being stopt, she rolled tremendously in the troughs of the sea, and a cry of fire

mingled with the confusion above, and the heart rending cries and groans of the wounded and dying. When the others rushed for the deck, the great body of the passengers would have done so likewise, had it not been for the calm remonstrance of Dr. Spring, who alone stood collected and unappalled within the jaws of death. "We shall probably go down, my friends," said he, "and we may better remain here, than encounter additional dangers above." As the smoke cleared away, the captain called all hands up on deck. Mr. Lockwood gained his feet amid the wreck by which he was surrounded, and was first discovered by Mr. Washburn, by whom he was supported to the ladies' cabin, out of which it was the will of Providence he should never come alive. His first words were, "I am a dead man—my throat is burning—I shall not recover." Dr. Spring flew to his assistance, and was unremitting in his attentions until he expired, which was at 5 o'clock on Saturday afternoon. Nor was he remiss in his attention to the other sufferers

The scene, as it may well be judged, was no less frightful above, than appalling below. There were but three ladies on board; but their guardians instantly put them into the small boat, which hung as usual by the side of the steamer. Into this boat the passengers to the number of 18 or 20 sprang after them, and it was only by the quick and decisive order of the captain, that they were saved from being precipitated into the angry deep by the parting of the rigging, which was beginning to yield to the unusual weight. The sufferings of the engineer and fireman, cannot be described. The cries were agonizing. Mr. Lockwood did not complain of severe pain, but was rather benumbed. His hands, and head, and one side, were frightfully scalded. The only medicinal article on board, was sweet oil, which was copiously administered both externally, and internally.

After some degree of order had been restored, and it was ascertained that there was no danger of sinking, the passengers and crew were collected into the cabin, and a fervent address to the throne of infinite grace, was offered by Dr. Spring, supplicating mercy and compassion for the wounded, and pouring out a grateful thank offering for the deliverance of those who had escaped the immediate perils of the trying moment. What an impressive hour was that! Those who had hearts to feel, must have felt then: And had the stoutest infidel been among them, surely he must have been melted, and bowed in awful reverence and submission to Him who holds the elements in his hands, and guides them according to His sovereign pleasure.

The sails were then spread, and the boat returned to within four miles of Saybrook landing, where she came to anchor, and a boat was sent on shore, and messengers to the village, to make known the disaster, and procure such relief as could be had. The physician, (Dr. Carter,) hastened to their assistance, with his two students, with cotton for applications, and such medicines as the emergency demanded.—Great praise is awarded him for his alacrity, skill, and tenderness with the sufferers as also that of his pupils. The fireman, however, died in a few hours. Before light, the Macdonough, Capt. Beebe, from this city, came along, was hailed, and took the Oliver Ellsworth in tow, to the landing at Saybrook, where the disaster had of course become generally known, and where the utmost sympathy was manifested, and the greatest attention shown by the inhabitants. The ladies from the village, (a mile distant) moreover sent every thing down which they supposed would contribute to the comfort of the passengers, and mitigate the sufferings of the wounded. The Clergyman of the parish, (Mr. Hotchkiss,) also attended to mingle with Dr. Spring the consolations of religion.

A messenger was despatched to New-London, to procure the steam-boat Long Branch to bring the passengers to this city and in the mean time the corpse of Mr. Andrus, the fireman, was taken on shore, funeral services performed, among which Dr. Spring delivered an appropriate address, and the body was then taken to the burying ground and interred.

There is but one voice, and that of commendation, among the passengers, as to the skill and care of Capt. Havens, his self possession, decision of character, and kindness and humanity to the passengers in general and the wounded in particular. The immediate cause of the explosion is not known, nor is the situation of the engineer such as to enable him to give any explanations.

The Oliver Ellsworth was taken in tow by the Macdonough, on her return passage, and arrived about 9 o'clock yesterday morning. The reports of the passengers had given us considerable ground of hope that our excellent fellow citizen, Mr. Lockwood, would survive, and be restored to his family and his usefulness. But such was not the will of Heaven. He lingered until 5 o'clock on Saturday evening, when he calmly expired, in the full possession of his reason, and in the confident and joyful expectation of enjoying his sabbath in a better and brighter sphere. His body was taken to his bereaved family, and Dr. Spring, with a countenance of unutterable anguish, and evidently with much bodily exhaustion, entered his pulpit, a few minutes after the Rev. Mr. Peters, who had been procured to supply the anticipated vacancy. Mr. Lockwood was an active and beloved officer of the brick church, and the audience, becoming apprized of the melancholy tale, entered the church, with looks of universal woe. Mr. Peters delivered an appropriate discourse from Isaiah lvii 1: "The righteous perisheth, and no man layeth it to heart." At the close of the morning service, Dr. Spring rose, apparently with an insupportable weight upon his heart, and gave notice, that it was the wish of the passengers who had escaped the direful calamity, publicly to return thanks to Almighty God for his protecting care and goodness to them in the hour of peril, which they had so recently escaped; and he should esteem it a privilege to unite with them in such an offering, in the services of the afternoon.

This notice brought together a great concourse of people in the afternoon, so that the house was crowded to its utmost capacity, from door to gallery and in every aisle. An air of deep solemnity prevailed over the whole multitude. The prayer was peculiarly affecting and impressive; and when Dr. S. rose to pronounce his text, a breathless silence reigned throughout the solemn assembly. There was an eagerness to catch every word. His text was from Isaiah, xxxviii 17, "Thou hast in love to my soul delivered it from the pit of corruption." The discourse was in a great measure extemporaneous, but highly appropriate and impressive. At times the speaker was so nearly overcome with emotion, that his utterance was choaked. But it was literally an assemblage of mourners, and his sobs and his tears, mingled with those of his hearers—for there appeared not to be a dry eye, or an unmoved bosom in the congregation. But when he dwelt upon the surprizing patience, fortitude, and perfect resignation, and the manner of the death of his friend and fellow labourer, a gleam of joy passed over his countenance, like a bright ray of sunshine shooting through the melancholy clouds of Autumn. It was a solemn service, and long will it be remembered.

We have dwelt longer upon this painful subject than we had anticipated. But to the large and respectable congregation in which he was an officer, the blow is a severe one. It is true that the loss of one so suddenly summoned to his long account, is no greater than though he had languished for weeks upon the bed of sickness. But the attentions of friends and relatives around the bed of sickness, and gradual decay, and a thousand endearing circumstances, contribute to soothe the feelings, while the daily spectacle of wasting nature prepares the minds of the surviving friends for the soul's departure. The heavier the blow the severer the pang. And when, as in the present case, our friends are cut down in the flush of health, in the prime and vigor of manhood, and in the midst of lives of exemplary piety and extensive usefulness, it is then that the sting of death is often more keenly felt by the survivors than the victim.

THE MORGAN CASE.

The case of Morgan continues to excite great interest and very general attention in New-York. Petitions have been presented to the legislature for some measures to be adopted by that body, in aid of the ordinary course of law for detecting and punishing the supposed murderers. It is said that the combination is so extensive and powerful, that the usual process of the courts cannot reach the conspirators.

Two men, by the names of Borage Smith and John Whitney, residents of Rochester, who were supposed to have been concerned in the transaction, are stated to have sailed for Mexico.

Nat. Banner.

Proclamation by De Witt Clinton, Governor of the state of New-York.

Whereas the measures adopted for the discovery of Wm. Morgan, after his unlawful abduction from Canandaigua, in September last, have not been attended with success; and whereas many of the good citizens of this state, are under an impression, from the lapse of time and other circumstances, he is murdered. Now therefore, to the end that, if living, he may be restored to his family, and, if murdered, that the perpetrators may be brought to condign punishment, I have thought fit to issue this proclamation, promising a reward of one thousand dollars for the discovery of the said William Morgan if alive, and if murdered a reward of two thousand dollars for the discovery of the offender or offenders, to be paid on conviction and on the certificate of the Attorney General, or officer prosecuting on the part of the state, that the person or persons claiming the said last mentioned reward, is or are justly entitled to the same under this proclamation. And I further promise a free pardon, so far as I am authorised under the constitution of this state to any accomplice or co-operator who shall make a full discovery of the offender or offenders. And I enjoin it upon all officers and ministers of justice, and all other persons, to be vigilant and active in bringing to justice the perpetrators of a crime so abhorrent to humanity and so derogatory from the ascendency of law and good order.

In witness whereof, I have hereunto set my hand and the privy
L. S. seal, at the city of Albany, this 19th day of March, Anno Domini, 1827.

DE WITT CLINTON.

We learn that the committee of the House, to which the memorial on this subject was referred, have not yet been put in the possession of sufficient proof to warrant the recommendation of any particular measures in relation to it.—*Albany Argus.*

IMPORTANT.

COLONIAL TRADE PROHIBITED.—The President of the United States has issued his Proclamation, declaring all trade between the United States and the British possessions in South-America and the West Indies, together with the ports of New Brunswick, Nova Scotia and Newfoundland, and the port of Quebec in Canada, PROHIBITED from the 1st of December, 1826. This measure is adopted in consequence of a British Order in Council of July 17th, 1826, prohibiting American vessels from trading with the said Colonies in the West Indies, and with the British possessions in Africa, Ceylon and New Holland; and is in strict accordance with an Act of Congress of March 1st, 1823.—It is however ordered in the instructions of the Secretary of the Treasury to the Collectors of Customs, that the vessels now in our ports from the prohibited countries, be permitted to depart with their cargoes; and that those which may arrive after the receipt of the Proclamation by the Collectors, *in ignorance of the existing laws*, be also permitted to depart, if it be done within twenty-four hours after warning, without unloading. But on the first of July, 1827, even this provision ceases; and the prohibition takes effect without reserve. Before that time, it is probable some arrangement will be entered into between the two countries, which shall restore commerce to its wonted channels.

N. Y. Observer.

AMERICAN TRACT SOCIETY.

Extract from Dr. Milnor's speech.

In conducting the concerns of the American Tract Society, a harmony has prevailed which was truly delightful. Its publishing Committee, which has in it no two individuals of the same denomination, has published near two hundred Tracts, and sanctioned more than that number. Dr. Milnor said he was not about to assert that there had been no variance of opinion among them in regard to the merit of particular Tracts, or the views of some of their authors, or that a proper regard was neglected to their respective peculiarities. But he could say, that with acknowledged differences in their own minds on some points, no difficulties of importance had occurred to interrupt the harmony of their proceedings, from the commencement of their deliberations to the present day. Yet the Committee are not conscious of having withheld one truth essential to salvation; and are persuaded that, if those who love the Lord Jesus Christ in sincerity knew each other better, they would love each other more, and find less difficulty in associated efforts for the promotion of his glory. There is in the heart of every real disciple of the Saviour, a chord that will not fail to vibrate when touched by a Christian brother, by whatever name he may be called. The concord which has prevailed in the selection and preparation of Tracts, of which every day supplies us with the evidence of public approbation, is the result of a close adherence to the principles enumerated in the first address of the Executive Committee to the Christian public, the extensive circulation of which, it was believed, did much gain the confidence of the friends of Evangelical piety.

"*Man's native sinfulness, the purity and obligation of the law of God, the true and proper divinity of our Lord Jesus Christ, the necessity and reality of his atonement and sacrifice, the efficacy of the Holy Spirit in the work of renovation, the free and full offers of the Gospel, and the duty of men to accept it, the necessity of personal holiness, and an everlasting state of rewards and punishments beyond the grave,*"—these are the doctrines which are faithfully and scripturally exhibited in the Society's Tracts. In the circulation of these Tracts, numerous Branches and Auxiliaries are already engaged.—Several Tract Societies, which belonged almost exclusively to one denomination, have united in the general Institution. More accessions are expected; and the declaration of a venerable gentleman on a former occasion in this place, seems about being realized, that in these days, "a man who sits down to write a sectarian Tract, will find he has a heavy work in hand."

The pecuniary resources of the Society, though far short of the public necessities, are increasing with a most encouraging rapidity; and while we thank God for inducing benevolent hearts and liberal hands to supply them, we may derive, from this evidence of his favor great encouragement to more invigorated efforts.—*Tract Magazine.*

USEFULNESS OF TRACTS.

THE TRACT REVIVAL.

About the beginning of June last, several persons, uniting their efforts, established weekly prayer meetings in the bounds of a Parish within the Northern part of the State of New York, in which religion was in a declining state, and where there were very few who sincerely mourned over the moral desolations which surrounded them.—They introduced into these meetings the reading of *Tracts*, and at the first meeting, *five or six persons were brought under a feeling concern for their souls* by the Tract entitled, "*Pause and think, Am I a Christian?*" At a second meeting, a profound solemnity rested upon every countenance; and persons were melted into tears; but, at the third, the Spirit of God was evidently present in a still more powerful manner, so much so, that *many* wept, and *in this meeting the Father of a Family had his predominant sin presented* to his mind, by the Tract entitled, "*Quench not the Spirit.*" All the individuals impressed at the first meeting, soon after obtained a hope in Christ; and the conviction of several of the others resulted in their apparent conversion to God. *Ib.*

"A TIME TO DANCE."

From a Merchant in New York City.

Being on a journey to the Northward, during the warm season of 1826, I concluded to take Saratoga and Lake George in my course; and arrived at the Springs on Saturday morning.

During the afternoon, a friend proposing a ride to a small Lake, a few miles distant, I accompanied him, and did not return until evening. On arriving at the door, we found the large hall brilliantly illuminated, and music resounding through the house, inviting to the *dance*. Feeling this to be but a poor place for meditation, or preparation for the Sabbath, we walked out, after tea, presuming we should be disturbed until a late hour at night.—But to our surprise and gratification, on returning from our walk, we found that the music had ceased, and that the chandeliers were extinguished; and soon retired, undisturbed, to rest. In the morning of the Sabbath, while walking in the hall before breakfast, I discovered a number of Tracts, perfectly fresh and new, distributed about on the seats; and among them was the one entitled, "*A time to Dance.*"—Convinced that the Tracts must have exerted some influence on the evening previous, and thinking that the person who had kindly distributed them was probably in the house, I was anxious to ascertain which of my companions it was; that I might learn the particulars, and have the benefit of his acquaintance.

I found he was a merchant from Boston, and not of that class that are *ashamed of Christ* or his *cause*. We were soon acquainted; and on inquiring about the Tracts, I learned that, during the afternoon previous, he had, undiscovered, placed a number of them in the Ball Room, and that, having been read by the Ladies and others, they were unwilling to join in the festivities of the evening. We had other reasons for believing that the Tracts had exerted an influence, on seeing the anger manifested by one of the Gentlemen, who, after reading a part of the "Time to Dance," said, "*This* shall do no more harm," and tore it to atoms.

Thus we see what a judicious distribution of Tracts may do. If my friend had presented them personally to these individuals, most of them so little accustomed to reflect, they perhaps would not have received them kindly, or would have postponed the reading of them till after the ball. But finding a neat little pamphlet, with this inviting motto, "*A Time to Dance*," and thinking, perhaps, that it was a warrant from the Bible for their amusement, curiosity led them to peruse it; and on doing so, it is not strange, that they should come to the conclusion that, if there was "a time to dance," it was certainly not on "Saturday night." *Ib.*

"HISTORY OF DINAH DOUDNEY," AND "THE SWEARERE'S PRAYER."

The mother of a family, in a remote settlement, received the affecting little story of "*Dinah Doudney.*" She was much impressed by the view which it gave of the nature and importance of religion, a subject that she was little acquainted with, even in theory. Being soon afterwards confined, for a while, by ill health, the story of pious Dinah clung to her mind: she read it again; she read and wept, and prayed, inconsolably, until, by the grace of God, and the efficacy of the Holy Spirit, she was led to cast herself upon Christ as her only hope; and obtained evidence, that the piety so amiably depicted in the history of Dinah was formed in her own heart. A church was shortly afterwards organized in her neighbourhood, and she became a worthy member of it; dating her impressions from the first reading of the Tract, and ascribing chiefly to its instrumentality the conversion of her soul.

About the same time, a boat captain frequented the Kenhawa saltworks, who like too many of his occupation, was a horribly profane swearer, and paid little respect to places or persons, in the utterance of his imprecations. A sister of the writer, hearing one of his accustomed vollies of profaneness, embraced an opportunity to slip "*The Swearer's Prayer*" privately into his hand. He looked hastily at the title, thrust it with seeming carelessness into his pocket, and walked off. From that day, people remarked, that he showed a strange thoughtfulness, and seemed to keep guard over his words. So far as the writer knows, *he never swore again.* *Ib.*

A TRACT BLESSED TO THE CONVERSION OF A STUDENT IN COLLEGE.

Mr. ——, a Student of Union College, had for some time been accustomed to visit in the vicinity, for the purpose of distributing Tracts, accpanied by personal religious conversation. He was one day returning from one of these visits of love and mercy, with a few Tracts in his hand, when a fellow student, who was totally regardless of religion, hailed him from his window, calling him by name, and saying, in a contemptuous manner, "What is it, that you are carrying about with you there?" "I have," he very respectfully replied, "a few Religious Tracts;" and, selecting from the little parcel one of the most awakening and alarming, "That one," said he, "I can recommend as well worthy of your own perusal." He gave him the Tract and proceeded to his own room.

Three or four days afterwards, at the close of one of the college exercises, the young man who sat in the window took the other by the arm, and requested him to walk.—His earnest inquiry, made with the utmost solemnity, was "*What must I do to be saved?*" He told him that the truths of God's word, contained in the Tract, had fastened upon his mind; he saw himself to be a ruined sinner, and feared there was no mercy for him. About one week afterwards he indulged a hope in Christ, & now gives good evidence of piety.

But for this Tract, his talents would probably have been exerted in the mere pursuit of worldy good. Now, it is hoped he will become an able and devoted *Minister of Christ! Blessed reward for distributing one Tract.* *Ib.*

From the Bost. Rec. & Telegraph.

To the Hon. Senate and House of Representatives, and to the truly Serious Christians of all Denominations.

THE HUMBLE PETITION OF SABBATH DAY

Sheweth—That your Petitioner is of very ancient and honorable extraction, being created immediately after the world and man were formed; and that immediately after his formation, he was blessed and sanctified by his Creator *—That your petitioner was highly honored, many thousand years after his creation, insomuch that a man who presumed to degrade him by gathering a few sticks, was put to death without mercy† —That a blessing was promised to all who gave due honor to your petitioner‡ —That your petitioner continued to be honored and esteemed till within a few years past.—That since that period your petitioner has been gradually deprived of the honor due unto him, notwithstanding the promises and threatenings held out to those who shall honor or dishonor him —That your petitioner is now held in so little estimation, that he is obliged by the rich to serve them, for routs, concerts, and other fashionable amusements; by some, for printing newspapers and selling them; by some for keeping open shop and selling various articles; by some for driving cattle to market; by some for working on their gardens, and farms; by some for driving and travelling in stage coaches; by some for posting up their books and settling their accounts; by some for parties on the water; by a vast number for administering to their pleasures; and many other degrading employments, for which your petitioner was by no means created.—That for these things great wrath and judgments may be expected, and that by dishonoring your petitioner many persons have come to an untimely end.—That your petitioner is grieved to the heart to see such vast numbers of people obnoxious to the wrath and displeasure of an omnipotent God; by the dishonor they cast on your petitioner.—That a short time ago exertions were made to endeavour to restore your petitioner the honor he has been deprived of; but that no visible effects have appeared to follow —Therefore your petitioner humbly prays, you will take his case into your most serious consideration; and that you will use your utmost endeavours to restore him that honor of which he has been so unjustly deprived, and thereby avert the divine displeasure which now hangs over this nation for these things.—And your petitioner, &c. &c. SABBATH DAY.

* Gen. 2. 3. † Num. 15. 26. ‡ Isaiah 58. 13.

CHAPEL OF WITTEMBURG.

From Kirkland's Letters, published in the Utica Sentinel & Gazette.

Here it was that Luther nailed up, on the 31st of October, 1517, the 95 theses against Tetzel, which, being circulated through Europe, drew the first marked attention of the Romish court to the monk of Wittemburg. This took place a year after the erroneous indulgence had been granted to this establishment. The indulgence is in these words:—"To the sins of all and every one is granted remission for one hundred years; and power is granted to the church establishment of the place, to forgive the retention of stolen or unrighteous property, provided the same do not exceed five hundred ducats, and it is not known to whom the property is to be returned, so that the penitent may keep the same with a good conscience." With such a glaring fact staring them in the face, the community of Wittemburg must have been blinded indeed, not to have seen the tendency of the system of indulgences as then practised. The day of centurial celebration is fixed for that on which these theses were fastened on the door of the ducal chapel church.

Beneath the central part of the church lie the bones of Luther and Melancthon. With the face turned toward the high altar, you see on the right, over the body of Luther, a metallic slab sunk a little below the surface of the floor, with a simple latin inscription, containing his name and title, and the date and place of his death, (Eisteban,) and his age. On the left, at the distance of a few feet, is the grave of Melancthon, over which is a simple plate. A portrait of Luther hangs on the wall on the side next the grave; opposite to this is a similar portrait of Melancthon; both facing the above mentioned plates. The portraits are from Cranch; and the painter could not have succeeded better, if he had formed them for the sole view of heightening the effect of each by contrast. Luther's countenance expresses the utmost earnestness and animation, while the other has a downcast, pensive, half-despairing look, tho' mingled with pious resignation. If there is a hallowed spot on earth beyond the precincts of Palestine, it must be this. You here stand over the ashes, and gaze at the features, "eloquent even in death," of Luther and Melancthon. In front of these, under the high altar, the bodies of Frederick the Wise, and John the Constant, the two pillars of the Reformation, have found their resting place. "They were lovely in their lives, and in their death they were not divided."

From the Bost. Rec. & Telegraph.

A RECENT OCCURRENCE.

MESSRS. EDITORS.—The following is a simple statement of facts, and the public is left to draw its own inferences The subscriber had the misfortune, on the 14th inst. to lose a child aged 4 years. This child was christened, about three weeks after he was born, at the Roman Catholic Church, by the Rev. Father Taylor. On the death of this child, application was made to the Rev. Mr. Burns of the Catholic Church to make a prayer over the child; who refused, stating that he never attended on any but adults. Application was then made to Rev Dr. Jenks, who, with his usual alacrity and benevolence, attended at the house of mourning, and made a prayer over the child.—Every thing was ready for the interment, and carriages had been procured with considerable difficulty by the subscriber, who is a poor man, and has to struggle hard for a living. Liberty to bury the child in the Roman Catholic burying ground at South Boston, had already been obtained from Father Burns.—The Sexton of the Catholic Church arrived, and on learning that Dr. Jenks had made a prayer over it, refused to superintend the funeral ceremonies, in consequence of the prayer having been made by a Protestant minister. The funeral was consequently postponed, and the carriages discharged.

The subscriber proceeded immediately to the Right Rev. Bishop Fenwick, to relate these circumstances; who told him positively that his child being a Protestant should not be buried in the Catholic burying ground. The subscriber then asked the Bishop, if a child of 4 years old could be a Protestant? To this question the only answer given by the Bishop was, that a Protestant *should not* be buried in the Catholic burying ground

The subscriber pledges himself that the facts are as above stated. He wishes to make no remarks, but let the liberal minded judge for themselves.

LUCIUS BURNHAM.

Boston, Feb. 26, 1827.

AFRICAN CUSTOMS.

In the kingdom of Barnou, when a man refuses to pay his debts, and has the means, on a creditor pushing his claims, the cadi takes possession of the debtors's property, pays the demand, and takes a handsome percentage for his trouble. It is necessary however, that the debtor should give his consent: but this is not long withheld, as he is pinioned and laid on his back until it is given; for all which trouble and restiveness he pays handsomely to the cadi; and they seldom find that a man gets into a scrape of this kind twice.

On the other hand, should a man be in debt, and unable to pay, on clearly proving his poverty he is at liberty.—The judge then says, God send you the means; the bystanders say, "Amen;" and the insolvent has full liberty to trade where he pleases. But if, at any future time, his creditors catch him with even two robes on, or a red cap, on taking him before the cadi, all superfluous habiliments are stripped off, and given towards payment of his debts.

The money of Barnou is the manufacture of the country. Strips of cotton, about 3 inches wide, and a yard in length, are called gubbuk; and three, four and five of these, according to their texture, go to a rotalla; ten rotallas are now equal to a dollar. Of the climate, it may be reckoned quite as healthy as any other country of the torrid zone, and far preferable to many.—*Denham's Travels.*

VOLCANOES.

It is calculated that more than one hundred and seventy volcanoes are at present in activity on the land, and there is reason to believe that there are at least as many and probably a much greater number, beneath the sea:—captain King in his late survey of Australasia, sailed along a continued line of coral reef for seven hundred miles, interrupted only by a few intervals, not exceeding thirty miles. These reefs stretch from the northeast coast of Australasia, toward New-Guinea, and very far exceed in length any chain of secondary mountains in Europe. A calcarous concreted sand rock has been found to exist in Australasia, throughout a space of no less than twenty five degrees of latitude; and an equal extent of longitude on the southern, west. and northwest coast.—*National Gazette.*

TOBACCO USEFUL.

Destruction of Insects.—As the season of vegetation approaches, a remark upon the application of Tobacco water in the destruction of insects, may not be amiss. In the process of preparing tobacco for use, a liquid is finally expressed from it, which is very cheap, and highly destructive to animal life. This mixed with three or five parts water, is found to be an effectual remedy, for the aphis, catterpillars, and similar insects which infest fruit trees.

"The concord of sweet sounds."—A treaty with the Chippeway Indians has recently been ratified by the president and senate, and published. The names of about 80 Indians are subjoined to the treaty, of which the following are specimens: Madwagkunageezhigwaab, Peekwankwotoauseekey, Ogubbayanubquotwaybee. The name of a female mentioned in the treaty is Oshaugnscodaywaguna; of another Obnyshaunoquotoqua. Any one who can pronounce these, we think may safely be charged with calling "hard names."

More horrid effects of Intemperance.—A quarrel ensued a few evenings since, between two young men, brothers, by the name of Sanders, of Fort Edward, while in a state of intoxication, in which one of them split open the head of the other with a shovel.—*Sandy Hill Sun.*

POETRY.

DIVES AND LAZARUS.

There was a man in ancient times,
Our Saviour doth inform us,
Whose pomp and splendor, and whose crimes
Were equally enormous:
His fare was sumptuous every day;
In scarlet and fine linen.
He eat, and drank, and scorned to pray,
And spent his life in sinning.

Poor praying Laz'rus at his gate,
To help himself unable,
Did for the fragments humbly wait,
That fell from his rich table:
But not one crumb would Dives bestow,
Nor pity his condition,
Therefore to glory he shall go,
The rich man to perdition.

At length Death came; the poor man dies,
By angels bands attended,
Straightway to Abram's bosom flies,
There all his sorrows ended
The rich man dies, is buried too;
But oh his dismal station!
With Heaven & Lazarus both in view,
He struggles in damnation.

He cries, "Oh father Abraham,
Send Laz'rus with cold water,
For I'm tormented in this flame,
With unremitting torture."
Says Abram, "Son, remember well,
You once did good inherit,
But now alas, you're doomed to Hell,
Because you would not share it.

Besides, a dismal gulph between,
Cuts off communication;
Glory you can't enjoy, though seen,
Which but augments damnation"—
"Oh father Abram, deign to hear
This one, my last petition,
And then I'll yield to black despair,
And writhe in this condition.

Five brethren at my father's dwell,
Are posting on to ruin;
Send Laz'rus, them to warn of Hell,
And hinder their undoing."
"Your brethren have the means of grace,
The prophets too, and Moses;
Sufficient to unfold God's ways,
Whatever else opposes."

"But oh, if Laz'rus should arise,"
Replied the poor tormented,
He might perhaps unclose their eyes,
Their fall might be prevented."
"If they refuse the *word*," he said,
"By revelation aided,
Alas! if one rise from the dead
They will not be persuaded."

Now sinners, I have sung to you
This awful gospel story;
Believe, believe the record true,
And turn your course to glory.
Tormented Dives has warned you all,
And Jesus now now is wooing;
Oh hearken to the gospel call,
And thus escape from ruin.

C. P.....

Harrison county, Ky. Feb. 1827.

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.
[*Continued*]

Sept. 12th. On this day she felt so much better, though she still had some fever, which never went entirely off, that several friends did not hesitate to tell her that she was getting well very fast. Her mother, standing by her bedside, said, "Yes, the beloved of my heart is indeed recovering; and I do hope the Lord has heard my prayers, and will prolong her precious life many years." Caroline looked concerned. Some one observed, "I have no doubt of it, I think she will be able to ride out in a few days." She immediately gave the friend a gentle rebuke. Mrs. Smelt then turned from the bed. In an instant Caroline called her back, and said, "My blessed mother, I did not intend that for you I know your maternal tenderness induces you to hope, and I conceive those hopes are perfectly natural when kept under proper restrictions. I should be very sorry if you should think me capable of departing from my duty as a child, so far as to rebuke you, my mother. No; I have too high a sense of that sacred command, which says, '*honour thy father and mother*,' &c., and too much love and gratitude to you, ever to speak unbecomingly. I thought our friend (pointing to the person) spoke rather presumptuously, and needed a rebuke. But I did not intend the least offence to him, only to remind him that the secret designs of God were known only to himself, and that the event of my case was known only to my heavenly Father."

The visiting friends having all retired, Caroline and her mother were left alone for an hour or two. The daughter then communicated many of the exercises of her mind since she had been confined to that bed.

She then desired that her position in the bed might be changed This was done; by which means she had a commanding view of the garden from a window near her bed. It was then near sunset, and a most beautiful evening. As soon as she saw her flowering shrubs, (several of which were loaded with rich flowers,) she broke forth in the most exalted strains of admiration, and adoring ejaculations, to the great Architect of the universe. She commented sweetly on the particular time of the evening. It was admirably adapted to contemplation—then on the serenity of the azure vault of heaven—then on a floating white cloud; and remarked the harmony which subsisted, and was apparent, in all the works of God. She then asked, "why do frail mortals seek pleasure in noisy, tumultuous amusements, when such an ample volume lies open to their view?" She then took leave of a favourite shrub, saying, "farewell, my innocent friend; your fragrant blossoms have often regaled my senses, while my thoughts have ascended to him that made both you and me I have often plucked your flowers, and ran with delight to present them to my mother; but other hands will now gather your blossoms: farewell, my tree, I long to be in the garden above.

"The finest flower that ever blow'd
Open'd on Calvary's tree,
When Jesus' blood in rivers flow'd
For love of worthless me.

Its deepest hue, its sweetest smell
No mortal can declare,
Nor can the tongues of angels tell
How bright the colours are.

But soon on yonder banks above,
Shall every blossom here
Appear a full blown flower of love,
Like him, transplanted there."

Her countenance beamed with radiance when she said, "farewell garden, delightful spot for innocent amusement! My infant feet have often trod your walks"—and smiling when she repeated, "they will never walk them again" She then listened, with apparent rapture, to the notes of a little bird that was perched on a tree near her window, until her soul seemed transported almost to heaven. She soon afterwards desired her mother to bring the Bible to her and read the 121st psalm, the whole of which she was enabled to apply to herself. Mrs. Smelt then read to her some passages in Isaiah. Caroline exclaimed, "it is the word of God: I feel it in my very soul. Isaiah is a divine prophet; he is a y prophet."

A friend entered soon afterwards, to whom Caroline said, "my dear aunt, I have taken leave of the garden this evening, and have felt so happy, so entirely filled with divine love, that my room has appeared like a little Bethel, or the gate of heaven" She then desired her mother to read to her aunt the same psalm over again, saying, "every word of that psalm is applicable, to me, for the Lord has preserved, and will keep me to the end, even for ever and ever" She then repeated to her friend many of the sentiments which she had just before uttered to her mother, on the subject of the garden, &c. After which, she said, she had never before seen nature dressed in so beautiful a robe—that a peculiar brightness or lustre appeared to rest upon every flower, and upon every leaf—that the whole sky, and even the little cloud seemed to bear a strong impress of her Maker's glory, and concluded with the following beautiful lines:

"The spacious firmament on high,
"With all the blue ethereal sky,
"And spangled heavens, a shining frame,
"Their great original proclaim."

(*To be continued.*)

FEMALE EDUCATION.

THE subscriber designs to open a SCHOOL for the instruction of females, near the road leading from Lexington to Richmond, and about eight miles from Lexington. He has long thought, that the best interests of mankind depend exceedingly on the qualification of mothers to instruct and govern their families; and as all other knowledge, unconnected with the laws of religion, can contribute nothing to human happiness, he has considered it a grand object of education to sober the mind by a just knowledge of moral relations, as founded upon the authority of revelation; and with these views he is desirous to see the study of the sacred scriptures, in the original languages, introduced as a part of female education. In his own course of instruction, he would contribute in part to this object, and attend to such other subjects as may be considered important.

He would wish to board about eight scholars. Boarding will be had at eighty dollars per annum, and twenty dollars will be a common price for tuition. The school will commence with the month of May. The amount of sessions which will make up the year, will be ten months; the sessions commencing with the months of May and November. No scholar will be received for a shorter term than one session. Payment in all cases, will be expected quarterly, in advance.

Unavoidable delay in refitting the dwelling house, has occasioned the change of the commencement of the school. JOHN TODD.

April 11, 1827.

UNIVERSITY OF NASHVILLE.

The following gentlemen compose the Faculty of this institution: viz:

PHILIP LINDSLEY,—*President.*
GEORGE W. M'GEHEE —*Professor of Mathematics and Mechanical Philosophy.*
GEORGE P. BOWEN,—*Professor of Chemistry Experimental Philosophy, and Natural History.*
NATHANIEL CROSS,—*Professor of Ancient Languages.*
M. RIVIERE —*Professor of Modern Languages.*
ALFRED A. SOWERS,—*Tutor.*

The annual expenses of a student, at this University, for tuition, room rent, library, board, wood &c. amount only to $149.

A Chemical and Philosophical Apparatus has recently been received from London superior to any ever before imported into the United States. It is already arranged in an edifice specially constructed for the purpose, and for that of a Laboratory, which is provided with every fixture and convenience which the most accomplished lecturer or experimenter could desire. This department, upon which above twelve thousand dollars have been expended, is now confidently pronounced to be unrivalled in our country.

The Summer Session will commence on Monday the 14th of May next.

Nashville, (Ten.) April, 1827.

☞ Editors of Newspapers, throughout the Southern and Western States, will confer a favour on the University by publishing the above.